Vishnu
The Blue God

An Anthology of Hymns & Eulogies

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Introduction & Translation by
Prabhat Kumar Pandeya

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लेखक PANDEY, PRABHAT KUMAR
शीर्षक Vishnu The Blue God

दिनांक	सदस्य संख्या	दिनांक	सदस्य संख्या

गुरुकुल काँगड़ी विश्वविद्यालय, हरिद्वार
कृपया पुस्तक के ऊपर कोई निशान
आदि न लगायें।

पुस्तकालय
गुरुकुल काँगड़ी विश्वविद्यालय, हरिद्वार
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पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३० वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए अन्यथा ५० पैसे प्रतिदिन के हिसाब से विलम्ब दण्ड लगेगा ।

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VISHNU
THE BLUE GOD

An Anthology of Hymns & Eulogies

Introduction & Translation by
Parāṅkuśa Śrīnivāsa Rāmānuja Dāsa
(Prabhat Kumar Pandeya)

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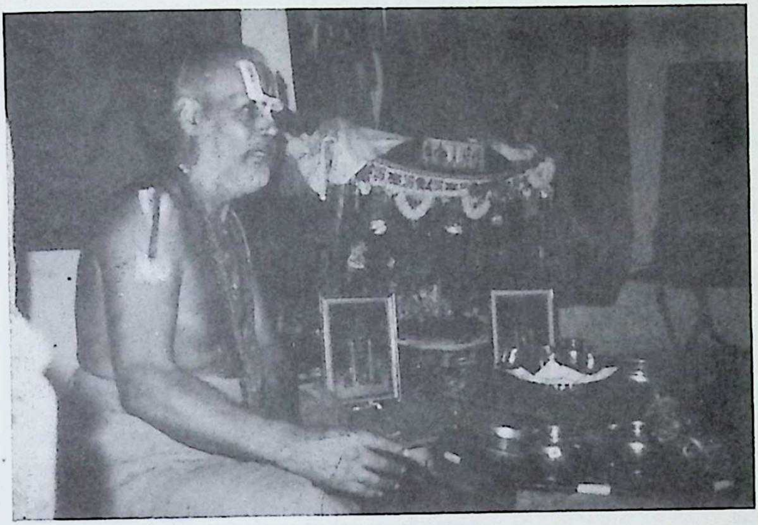
Dedicated to my Guru



Vandeham saccidānandam bhedātitam sadā gurum,
Nityam pūrṇam nirākāram nirguṇam svātmāsansthitam.

I always bow to the Guru who is Saccidānanda; who transcends all differences; who is eternal, perfect, without form, and without attributes; and who is established in his own Self.

Śrī Guru Gītā

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Preface

This book contains English translation of some hymns and eulogies of Vishnu, the Blue God. I do not claim to have anthologised the whole corpus on Him. However, it contains quite a few. I would like to clarify that unlike in other religions, in Hinduism we find erotic description of gods and goddesses, especially in literature, and Sanskrit literature is rich in this regard. I have written a long introduction on Vishnu, Vaishnavism, and *Viśiṣṭādvaita*, a philosophical system of the Vaishnava cult propounded by Ācārya Rāmānuja. After being initiated into Rāmānuja *sampradāya* in 2004 by my guru Sri Devanarayanacharya at Vrindavana who gave me a new name, Parāṅkuśa Śrīnivāsa Rāmānuja Dāsa, I planned to write the booklet for the benefit of the English-knowing people. I had earlier translated the *Hanumāncālisā* into English with introduction that proved quite useful to NRIs. During the summer of 2005 I went to USA where lived my daughter Malavika. Her husband Shekhar provided me a laptop on which I typed the MS. But it took quite some time in writing the Introduction because of my professional demands and family obligations. With His grace the booklet is brought out by Shri Harishji of Akshaya Prakashan. May he and his business prosper. He is *sui generis* in publication business. I must put on record the role of my *śakti*, my wife Maya but for whom I cannot accomplish anything. I have given a select bibliography at the end for those who want to go into detail on the subject. I would be happy to receive feedback from enlightened readers. This modest effort is my humble offering at the feet of the Blue God, *Śrīmannārāyaṇa*.

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Introduction

Vishnu derived from root *viṣ* meaning 'All pervader' or 'Worker', is the name of one of the principal Hindu deities. In the later mythology regarded as 'the preserver' along with Brahmā 'the creator' and Śiva 'the destroyer', he constitutes the famous *Tri-mūrti* or triad. Although second in the triad he is identified with the supreme deity by Vaishnavas. And this is no mere claim of exaggerating devotees. Even though the *Ṛgveda* contains fewer hymns addressed to Vishnu, yet he is accorded the highest place according to the scriptural text that puts Agni at the lowest: *agnirvai devānāmavamo viṣṇuḥ paramaḥ (Aitareya Brāhmaṇa* I. 1.1); *agniravamo devatānām viṣṇuḥ paramaḥ (Taittirīya Saṁhitā,* V. 5.1) His supremacy is established by the *Ṛgveda Saṃhitā* which not only acknowledges the existence of one ultimate reality in general terms such as *sat*, *eka,* etc. but also refers to the essential characteristics of the One Reality in the same terms as the Upanishads speak of Brahman. The one Supreme Deity is regarded as primary cause of the universe (*sarva-karaṇa*, RV VI. 7.6; X. 5.7). He is regarded as the controller of all (*sarva-niyāmaka*, RV. III 20.4; IX.

30.2) and immanent in the hearts of men (*antaryāmin*). The ruler of the entire universe, he is Lord of both the transcendental as well as the physical universe. He is referred to as the saviour of mankind and giver of immortality: *adabdho gopā amṛtasya rakṣitā* (RV VI. 7.7) We are also told about other important attributes of the Supreme Being such as omniscient (*sarvajña*), omnipotent (*sarvaśakta*), endowed with unsurpassable glory (*sarvātiśāyin*), and the greatest of all. In the Vedic period he is not placed in the foremost rank, although frequently involved with other gods, especially with Indra whom he assists in killing Vṛtra and with whom he drinks *soma*. His later epithets are Indrānuja and Upendra (younger brother of Indra). As distinguished from the other Vedic deities, he is personification of the light and of the sun, especially in his striding over the heavens, which he is said to do in three steps, hence, called Trivikrama (three steps of Vishnu). It denotes the threefold manifestations of light in the form of fire, lightning, and the sun or three stages of the sun-rising, culminating, and setting. First he is not included among the Ādityas (Sun or son of Aditi) but later he is accorded the foremost place. In the Brāhmaṇas (remaining part of the Vedas excluding Mantra, Āraṇyaka and Upanishads) he is identified with sacrifice, and in one described as a dwarf. One of his incarnations is that of a dwarf, Vāmana. In the *Mahābhārata* and the *Rāmāyaṇa* he rises to supremacy. The great rivalry between Vaishnavas and Shaivas did not develop fully till the period of the Purāṇas which covers a long span of time. The distinguishing feature in the character of the post-vedic Vishnu is his condescending to become incarnate in a portion of his essence on ten principal occasions to deliver mankind from certain great dangers. The concept of *Avatāra* or incarnation of the Supreme Being is a unique feature of Vaishnavism. The term literally means "coming down", *avataraṇa.* This doctrine has its origin in the Vedas. The *Puruṣa-sūkta* in the *Yajurveda* says, "(the one) who is not born but takes many births": *Ajāyamāno bahudhā vijāyate.* A hymn of the *Ṛgveda* which is sung for the purpose of invoking Vishnu in the sacrificial pillar, *yūpa*, describes, "He comes down decorated with beautiful garments and surrounded by celestial beings and that He becomes great by taking births (*yuvā suvāsāḥ parivīta āgāt sa u śreyān bhavati jāyamānaḥ*. RV II. 8.4). The Supreme Deity manifests Himself in five forms: *para, vyūha, vibhava, arcā*, and *antaryāmin. Para* is the transcendental form of God existing eternally in the *Parama Pada.* The *vyūha avatāra* is the manifestation of the Supreme Being in four different forms known by the names of Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Anirudha. The *vibhava avatāra* means manifestation of the Supreme Lord by assuming bodies similar to those of human beings or other living beings: *vibhavo nāma* *tattatsajātīyarūpeṇa āvirbhāvaḥ*. The word *arcā* means idol of worship. When God descends in response to our ardent prayers and enters into an idol created by men for worship, it is considered to be an *arcā avatāra*. The *antaryāmin avatāra*, manifestation of God as indwelling, is a subtle form in the inner recess of human heart for purposes of meditation. The *antaryāmin* also refers to the indwelling spirit, the Supreme Being who is immanent in all sentient and insentient entities who as the inner self controls everything from within. In this sense *antaryāmin* means the Supreme Being known as Nārāyaṇa.

The general belief is that of *daśāvatāra*. However, some of the Purāṇas make 22 or even 24 incarnations. The concept of *daśāvatāra*, ten incarnations, is most popular. However, according to the *Ahirbudhnya Saṁhitā* of the Pāñarātrāgama there are 39 *avatāras*: Padmanābha, Dhruva, Ananta, Śaktyātman, Madhusūdana, Vidyādhideva, Kapila, Viśvarūpa, Vihaṅgama, Kroḍātman, Baḍabāvaktra, Dharma, Vāgīśvara, Ekārṇavaśāyin, Kamaṭheśvara, Varāha, Nāṛasiṃha, Pīyūṣaharaṇa, Śrīpati, Kāntātman, Rāhujit, Kālanemighna, Pārijātahara, Lokanātha, Śāntātman, Dattātreya, Nyagrodhaśāyin, Ekaśṛṅgatanu, Vāmanadeha, Trivikrama, Nara, Nārāyaṇa, Hari, Kṛṣṇa, Paraśurāma, Rāma, Vedavid, Kalkin, Pātālaśayana.

In Hindu pantheon every God has his consort or *śakti*. Vishnu is called Śriyaḥ patiḥ which means he is inseparably related to Goddess Śrī. The *Śrīsūkta* of the *Ṛgveda* asserts that Śrī is the sovereign, *īsvarī* of all living beings: *īśvarīm sarvabhūtānām tāmihopahvaye śriyam.* Lakṣmī is another term for His consort. She is the Goddess of wealth and all material prosperity. As Viṣṇu-patnī she is inseparable from him at all times and in all states. In all *arcā* forms, she is ever present in the chest of Vishnu. Bhū-devī and Nīla-devī are also his consorts. According to the *Pāñcarātra Saṃhitās* there are eight feminine deities as aspects of *śakti*: Kīrti, Śrī, Vijayā, Śraddhā, Smṛti, Medhā, Dhṛti, and Kṣamā. Bhū and Nilā Devī, though accepted as Viṣṇu-pạtnī are subordinate deities with restricted role. They personify *kṣamā* or tolerance and are worshipped along with Lakṣmī as her manifestations or *aṃśa.* Vaishnavas regard him as the Supreme Being and often identify him with Nārāyaṇa, the personified *puruṣa* or primeval living spirit moving on the waters, reclining on serpent Śeṣa, the serpent of infinity, while the God Brahmā emerges from lotus growing from the navel. The wives of Vishnu are Aditi and Sinīvālī, later Lakṣmī or Śrī and even Sarasvatī. His son is Kāmadeva, God of love, and his paradise is called Vaikuṇṭha. He is usually presented with a peculiar mark on his breast called Śrīvatsa believed to be the foot-mark of sage Bhṛgu when the sage hit him on the chest. A natural question is why should the sage hit Vishnu? The story goes like this in the *Padma Purāṇa* as which deity was best entitled to the homage of a brāhmaṇa. Bhṛgu was sent to test the characters of various gods. Śiva was inaccessible because he was busy with his wife. The sage then went to Brahmā and found him so much inflated with his own ego that he ignored the sage. Last he went to Vishnu and found him asleep. Indignant at his seeming sloth he kicked him on the chest. Vishnu pressed his feet and said that he was honoured to be touched by a brāhmaṇa. Highly pleased by his humility Bhṛgu proclaimed Vishnu as the only being to be worshipped by men or Gods. (John Dowson, *A Classical Dictionary of Hindu Mythology and Religion*). Vishnu carries a conch-shell Pāñcajanya, a quoit-like missile-weapon Sudarśana, a club Kaumodakī, a lotus, a bow Śārṅga, and a sword Nandaka in his hands. His vehicle is Garuḍa, king of birds, identified with fire and sun in the *Mahābhārata*. Vishnu sports a jewel on his wrist called Syamantaka (the jewel whose theft was blamed on Krishna) and another on his breast Kaustubha, a gem that came out in Ocean-churning. The holy Gaṅgā is said to issue from his feet. He killed many demons himself or as his incarnation Krishna. Like other Hindu deities he too is worshipped under a thousand names, *Viṣṇusahasranāma*, which are enumerated in the *Mahābhārata* xiii, 6950-7055.

The thousand names are recited by the great Karnatic music vocalist late M. Subbulakshmi and the cassette is issued by HMV. Some of his popular names are described below. Keśava means one with long hair. Nārāyaṇa means he who lives in water. The other meaning is in whom all men live. It also means he who sleeps on serpent Śeṣa or whose residence is the entire universe. His epithet Mādhava etymologically means 'relating to spring, vernal'. But according to Vishnu iconography it implies master of Māyā or knowledge. Govinda means protector of earth. Vishnu means omnipresent. The word is derived from the root *viṣḷ* which means spreading all over. According to the *Mahābhāratā* (5.70; 13.214) Vishnu is omnipresent, lord of everything and suppressor of destructive forces. He is called Vishnu because he masters over all powers. Janārdana means exciting or agitating men. But in present context it means he who gives award to devotees. His most popular name is Hari which is chanted by Bengalis when they take the dead body for cremation. The word means he who removes misery, poverty and sins, etc. Brahmayogin in his commentry on the *Kalisantaraṇa Upaniṣad* (2.1.215) writes that he who removes ill consequence of ignorance (*avidyā*) is Hari. Vāsudeva, derived from the root verb *vas* meaning to reside, is interpreted in the *Viṣṇupurāṇa* I.2.12 as one who abides everywhere and who is the source of everything.

The word Vishnu has many implications. The *Ahirbudhnya Saṃhitā*, one of the older and authoritative Pāñcarātra treatises (the most important scripture for

Vaishnavism), offers four meanings of this term. Vishnu means one who pervades space, time, and all entities. Secondly, the root verb *viṣ* meaning 'to enter', it means Vishnu as Supreme Being, for He enters into all sentient as well as non-sentient entities, the greatest as well as the smallest, emphasising the immanent character of the Reality. Thirdly, it means one who possesses all the great attributes such as knowledge, power, etc. (*vas kāntau*). Fourthly, Vishnu is Supreme Being because he is desired by all the souls (*iṣicchāyām*).

After knowing some of the popular names of the Blue God we should also know His attributes. According to the *Vāmana Purāṇa* as the precious stones in the ocean cannot be counted so are Vishnu's but his six principal attributes are *jñāna, śakti, bala, aiśvarya, vīrya,* and *tejas.* The first *jñāna* is not just knowledge but it means omniscience or the capacity to know everything at the same time. Nāthamuni explains the term as the capability of having direct vision of everything as it is simultaneously. *Śakti* generally means power but in the context of Vishnu it means omnipotence. Vedānta Deśika interprets it as the power to create the entire universe. *Bala* means strength. An important attribute, it is the quality by which Īśvara supports without any effort everything in the universe, both sentient beings and the non-sentient material world. He should be able to hold all the created entities like the heaven, planets, the physical universe, etc.

in their respective positions. This is found in the *Bṛhadāraṇyaka Upaniṣad* (VI. 4.22), the *Bhagavad-gītā* (XV. 17), and in the *Viṣṇupurāṇa: paramātmā ca sarveṣāmādhāraḥ parameṣvaraḥ* (VI. 4.40). *Aiśvarya* means sovereignty or the divine faculties—omnipotence, omnipresence, etc. According to the *Bṛahadāraṇyaka Upaniṣad* he is *sarvasya vaśī*, controller of all and *sarvādhipatiḥ*, the Lord of all. In the *Viṣṇu-sahasranāma* he is called Īśāna and Śarveśvara. *Vīrya* means energy. It signifies the special quality by which the Supreme Being remains unaffected by changes, *vikārarahita*, in spite of this being the material cause of the universe and inner controller of everything. Therefore in the *Viṣṇu Purāṇa* He is described as *avikāra: avikārāya śuddhāya nityāya paramātmane* (I. 2.1). *Tejas* means energy, spiritual power which does not require any external aid, *anyānapekṣatā*. In the literal sense of lustre, here it means that He is so lustrous that all shining bodies in the universe derive their lustre from Him alone: *na tatra sūryo bhāti na candra-tārakam.... tameva bhāntam anubhāti sarvaṃ tasya bhāsā sarvamidaṃ vibhāti* (*Muṇḍaka Upaniṣad*, II. 2.11) He has nineteen secondary attributes of which the most important is *vātsalya* which means the affection which makes God ignore the defects of the devotee, as in the case of the mother and the child: *vātsalyam doṣānādarahetuḥ snehaḥ, yathā mātuḥ putre.* (Sudarśana Sūri, *Śrutaprakāśikā*, I. 1.21) He is sometimes regarded as the divinity of the lunar mansion called Śravaṇā.

Vaishnavism is also called *Bhāgavatamata* and *Pāñcarātramata.* In course of time there came several schools of Vaishnavism of which the Rāmānuja *Sampradāya* is popular both in South and North India. Rāmānuja propounded the philosophical system which is called *Viśiṣṭādvaita.* It is a kind of dualism of Vedānta which means *viśiṣṭa* (qualified) *advaita.* It believes that Brahman despite being absolute and exclusive in *puruṣa* (God) has two parts—*cit* (*Jīvātmān*, sentient being) and *acit* (*jaḍa jagat*, insentient world)—which are real and different from Brahman. These three elements, *tattvatraya*, constitute the world. They have *aikya*, sameness and are without difference. The *jīvātmān* can get liberation only because of His grace.

Ācārya Rāmānuja was born in Vikram Saṃvat 1074, i.e. 1017 A.D. at Bhutapuri, now Perembupuram, in South India. He became so well-versed in Vedānta that at times even his guru Yādavaprakāśa could not answer his queries. Another great scholar Yāmunācārya was much impressed by his learning. He had three desires that he wanted to tell Rāmānuja but he died before he could meet him. Yāmunācārya's three fingers remained twisted. It was believed that the fingers symbolised his three vows: to write commentry on the *Brahmasūtra*; to rescue Lord Rāma's idol from the then Sultan of Delhi, and to propagate *Viśiṣṭādvaita* system. When Rāmānuja promised to fulfil the vows his fingers straightened. After his cremation Rāmānuja came to Kāñcī and studied Vedānta from Mahāpūrṇa Svāmin. Fed up with married life he renounced the world and became a *sannyāsin.*

His name and fame increased so much that his childhood guru Yādavaprakāśa became his disciple. Then the son of Yāmunācārya Varadarāja came to Kāñcī and requested him to accept the chief priesthood at Srirangam, the headquarters of Vaishnavism. He settled down there and was initiated by Goṣṭhipūrṇa who explained to him the mystery of the *mantra* but ordered him not to tell it to anyone.

The *mantra* could liberate one. Knowing this, Rāmānuja went on the rooftop and shouted the *mantra* before a big crowd. The guru in anger cursed him to go to hell. On this he said if his going to hell could liberate large number of people he would be happy. His broad-heartedness pleased the guru who said, "From today the *Viśiṣṭādvaita* system would be famous after your name, *Rāmānuja darśana.*" With the help of Mysore King Vittideva the Ācārya appointed 74 disciples to spread Srivaishnava cult. Spending his life to promote the cult and singing hymns, he devoted his life and left the mortal world in Vikram Saṃvat 1194, i.e. 1137 A.D.

To strengthen his philosophical system he wrote many books like *Śrībhāṣya, Vedāntasaṅgraha, Gadyatraya,* *Gītā-bhāṣya, Vedāntadīpa, Vedāntasāra* and many others in which he opposed Śaṅkarācarya's ideas and system. It is believed that he wrote some 49 books. He presented Yāmunācārya's principles in more elaborate form. He too accepts three basic elements—*cit* (*jīva*, sentient being), *acit* (insentient world), and God (Īśvara or Puruṣottama). Concrete subtle (*sūkṣma*), sentient-insentient—the *Viśiṣṭa*, distinctive Brahman is actually God. The infinite beings and the world is His body and He is its soul. Brahman has attributes, *saguṇa* and is excellent, *saviśeṣa.* His energy is *māyā.* Brahman is the repository of perfect welfare-causing qualities. There is nothing vile in Him. He is omnipresent, omniscient, all pervasive, and giver of everything. He as the form of subtle *cidacidviśeṣa,* is the material cause of the world and as *saṅkalpaviśiṣṭa* the instrumental cause. The beings (*jīva*) and the world is His body. He is the creator-sustainer-destroyer. But with distinctions of *vyūha, vibhava, antaryāmin,* and *arcāvatāra* he has five kinds and carries conch, discus-missile, mace, and lotus in His four hands. Accompanied by Śrī, Bhū, and Līlā Goddesses, He wears crown and ornaments.

The world is *jaḍa*, body of Brahman. Despite being manifested as the world He is flawless, *vikārarahita.* The world is real, *sat* not false *mithyā.* The *jīva* too is Brahman's body. Both Brahman and *jīva* are sentient, the former *vibhu* omnipresent and the latter atom, *aṇu.*

Brahman is perfect, *pūrṇa* and-*jīva* fragmented, *khaṇḍita*. Each body has a different *jīva*. Only subordination, *dāsatva* to God can cause liberation. The highest object of human life, *parama puruṣartha* is to serve Nārāyaṇa in Vaikuṇṭha accompanied with Goddesses Śrī, Bhū, and Līlā. Liberation comes through meditation on Brahman, *upāsanā*. Such devotion is the superior means of *mukti*, liberation. Total submisson to God is the sign of *prapatti* which brings peace. *Mukti* is at His pleasure. Renouncing all one should go to His haven.

A popular hymn to Vishnu anthologised in school books that I memorized as a boy contains almost all attributes of His:

Aum śāntākāraṃ bhujagaśayanaṃ padmanābhaṃ suréśam,
Viśvādhāraṃ gaganasadṛśaṃ meghavarṇaṃ subhāṅgam.
Lakṣmīkāntaṃ kamalanayanaṃ yogibhirdhyānagamyam,
Vande Viṣṇuṃ bhavabhayaharaṃ sarvalokaiknātham.

Salutations to Lord Vishṇu, the embodiment of peace, sleeping on serpent, lotus coming out of His navel, Lord of Gods, support of the world, vast like the sky, cloud-complexioned with auspicious limbs, husband of Lakṣmī, lotus-eyed on whom yogis meditate, Lord of the universe who removes all worldly fears.

Lotus is the symbol of creation and development of *prajñā*, wisdom. One of the names of Lord is Padmanābha, from whose navel lotus comes. 'Sarvalokas' means the fourteen divisions of the universe: seven higher regions rising from the earth, one above the other—*bhūrloka*, *bhuvarloka, svarloka, maharloka, janarloka, taporaloka*, and *satya* or *brahmaloka*. Likewise there are seven *lokas* below the earth, the netherworld of the west: *atala, vitala, satala, rasātala, talātala, mahātala,* and *pātāla.*

In Hinduism idol of every deity is described in scripture and they are made accordingly. Most are made of different kinds of stone, marble or metals. Metal would be gold, silver, brass. At times they are made of alloys which could be of eight metals. In South India most idols are of black stone which is hard. The idol in the richest Vishnu temple of the world Tirupati in Andhra Pradesh is of black stone. Mostly Lord's idol is in standing position, usually accompanied by Lakṣmī and sometimes with Bhū and Līlā Devīs. Some of His idols are in lying position, hence one of His names Anantaśayanam, a popular masculine proper noun in South. In different parts of India Lord is worshipped in different ways. He is always humanized. A very famous Vishnu temple is in Puri in Orissa. There during a particular period of the year Lord falls ill suffering from cough and cold. Therefore different medicinal herbs are offered to Him. During that period the devout natives would not wear ironed clothes. Another peculiarity of Jagannath Puri is that Lord's idol is made of wood which is periodically changed with elaborate rituals called *prāṇapratiṣṭhā*. The inanimate object of which the idol is made is consecrated, life is put into it. This *dāsa* had the privilege of attending a week long *prāṇapratiṣṭhā* of Lord in Vrindavana. Until the final day Lord's eyes are covered with a piece of cloth. When the cloth is removed the first thing that He sees is a cow. The consecrated fixed idol cannot be moved. But Lord at times goes out for a stroll. On *Śarada pūrṇimā* Lord's *savāri* is taken out of the temple drawn by or carried on shoulder of devotees to a garden where He spends the night. In the Ranganath temple of Vrindavana Lord goes out every evening for fresh air. His *savāri* moves around the temple premises. Lokanātha falling ill! It is just human projection of Lord. The idol never eats but the devotees eat anything only after offering it to Lord. Once edible is offered to Lord it becomes *prasād*, not just an eatable. The important thing is feeling of devotion.

Savārī of the Idol in Vrindavana.

The Vāmana Purāṇa

O God! Lord, *brāhmaṇas* are Thy root, *kṣatriyas* Thy shoulders, *vaiśyas* Thy branch, and *śūdras* Thy leaves. Lord of Vegetation, salutation to Thee. *Brāhmaṇas* with fire Thy mouth and armed *kṣatriyas* Thy arms. *Vaiśyas* are born of back part of Thy thighs and *śūdras* of Thy feet. Sun is born of Thy eye, earth of Thy feet, directions of Thy ears, space of Thy navel, and moon of Thy mind. Air is born of Thy life-breath (*prāṇa*), grandsire Brahmā of Thy sexual desire, three-eyed Rudra of Thy wrath, and sky of Thy head. Indra and Agni (Fire) are born of Thy mouth, animals of Thy excreta, and medicines of Thy small body hair (*roma*). Thou art first progeny of Brahmā, Virāj (the male power/considered a sort of secondary creator). Salutation of Thee. Salutation O Puṣpahāsa (smiling with flowers), O Mahāhāsa (loud laughter). Thou art *oṃkāra*, *vaṣaṭkāra*, and *vauṣaṭ*. Thou art *svadhā* (oblation to Gods) and *sudhā* (nectar). Salutation to Svāhākāra! O Hantakāra, Sarvākāra, Nirāhāra, Vedākāra. All the Vedas, Gods, pilgrim places, and *yajñas* are in Thee.

Salutation to long-armed, having eyes like sun, moon Keśava who slayed Kaṃsa and Keśin. May He cleanse my sins. Salutation to Śrīṣa, Śridhara, Śrīniketana, and Śrīkānta who has *Śrīvatsa* on His chest. May He remove my sins. I take refuge in Him who is Lord of all who observe *saṃyama* (self-restraint), *akṣara* (undeclining), *anirdeśya* (who can't be specified), Vāsudeva. I take refuge of the Lord called Vāsudeva on whom meditate *sannyāsins* (ascetics) severing attention from all other objects. I take refuge of the omnipresent, omniscient Supreme Lord named Vāsudeva. I take refuge of the Supreme Lord whom the wise, liberated from bondage of action (*karma*) attain; He is invisible and indestructible. I take refuge of Him attaining whom *yogins*, devoid of sin and religious merit (*puṇya*), are liberated from birth-death cycle. I take refuge in Lord Acyuta who as Brahmā created gods, demons and the entire world.

Gajendramokṣa

Salutation to the great soul, form of *aum* primeval Nature. Hail God dependent on none sans any desire for anything. Originator of all, favourite deity of *rishis*, controller of world, sans difference, the only all pervasive, unmanifested, salutation to Thee. Salutation to Him who is present in properties, their form, esoteric and deep, beyond reasoning, incomprehensible by discriminatory intelligence. Salutation to the auspicious, calm, assured, glorious, eternal and Pūrāṇa Puruṣa. (1)

Salutation to Lord of Gods, the form of Nature, creator of world, Govinda Padmanābha, He who is born of yoga (*Yogodbhava*), Viśveśvara, Deva, Śiva, Hari. Salutation to the attributeless and soul of attribute, Universal Soul, Nārāyaṇa, Supreme God. Salutation to Nārāyaṇa with peerless valour, taking form of Vāmana for a cause. I bow before Puruṣottama, Supreme Man, who carries Śrī, Śārṅga (bow), *cakra* (discuss-missile), sword, and club. (2)

Occult, dwelling in the Veda, big-bellied (*Mahodara*), taking form of lion to kill demon, four-armed, eulogised by Brahmā, Rudra, *muni, cāraṇas* (troubadours), excellent, boon-giver God Acyuta, I hail Thee. Salutation to Lord sleeping happily on Śeṣa serpent, compared with cow-milk, gold, parrot (*Śuka*), blue cloud, wearing yellow cloth, destroyer of Madhu and Kaiṭabha, sporting pretty crown, ageless, Universal Soul. Salutation to the inhabitant of Milk Ocean, on whose navel-lotus sits Brahmā, beautified with all kinds of ornaments, boon-giver and very embodiment of boon, Lord of All, loving devotion, Perfect Beauty with brilliance, having large eyes like blooming lotus, the boon to inspire valour (*puruṣārtha*) to remove obstacles of Indra, Yogeśvara. (3)

Salutation to receptacle (*ādhāra*) of Brahmā and other gods, Lord of Universe, Remover of mundane existence (*bhava*), Nārāyaṇa, haven of self-interest. I take the refuge of the unmanifested whose form cannot be perceived, very cause, extant Purāṇa Puruṣa at the end of *yuga*, primeval God Nārāyaṇa, Supreme (*kūṭastha*). I take refuge in Yogeśvara sporting the crown of unique colours, unknowable (*ajñeya*), located beyond Nature, choice-worthy, Supreme Lord, *ātmaprabhava* who is Vāsudeva. I take refuge in that esoteric God whom the enlightened souls *brahmarṣis*, describe as invisible, unmanifested, inconceivable, flawless, constant (*avyaya*), *brahmamaya* and Eternal Man, *Sanātana Puruṣa*. (4)

He whom the wise, *brahmavettā* call inexhaustible,

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omnipresent Brahman, hearing whose name removes fear of death, I take refuge in the same Lord endowed with excellent qualities, contented and who is the eternal haven. I go to the refuge of Lord of Gods Janārdana Vishnu, repository of the Vedas, having great prowess, from his navel comes excellent lotus, having gold arms, the very form of work, action, cause and is beyond proof (*pramāṇa*). I go to refuge of Keṣava wearing yellow cloth beautified with different ornaments and golden *patra-racanā* (a kind of make-up on cheeks). I take refuge in Creator of the world, supreme scholar of the Veda, Sāṅkhyaśāstra (one of the six Hindu philosophical schools propounded by Kapila *rishi*), possessing powers of Āditya, Rudra, and Aśvinīkumāras, infallible (*acyuta*), Self and Lord. (5)

I take refuge in the great God with mark of *śrīvatsa*, esoteric among gods, incomparable, subtle, unmovable, granter of fearlessness boon. I take refuge in attributeless Creator of all, unattached (*niḥsaṅga*), who is the ultimate goal of ascetics practising different rules of yoga. I take refuge in the master of virtues, inexhaustible, lotus-eyed, refuge-worthy, lover of devotees, giving shelter. I take refuge in the Lord of Three Worlds who covered the worlds in three steps, epitome of yoga, grandsire of all, unborn, first God Śambhu, unmani-fested and manifested form, eternal, very subtle, favourite of brāhmaṇas as Nārāyaṇa. (6)

Salutation to Omnipotent, Excellent, Only essence of world, who has thousand heads. O Lotus-eyed! Vedic scholar *rishis* call only Thee Supreme shelter of all Gods. O granter of fearlessness, Subrahmaṇya! Salutation to Thee. Protect me. (7)

Stotra Ratnāvali

Maṅgala Gīta (Auspicious Song)

JAYADEVA

O God, reposing on Goddess Lakṣmi's breast-pitchers, wearing earrings and wild-flower garland. O Hari! Hail Thee, hail Thee.

O God, gracing Sun, destroyer of world-fear, living in heart of hermits. O Hari! Hail Thee, hail Thee.

O God, subjugator of serpent Kāliya, showering bliss on devotees, energy of Yadu dynasty. O Hari! Hail Thee, hail Thee.

O God, killer of Madhu, Mura, and Narakāsura, riding on Garuḍa [King of Birds], retreat of God's play. O Hari! Hail Thee, hail Thee.

O God with lotus-eyes, remover of world-fetters and refuge of Three Worlds. O Hari! Hail Thee, hail Thee.

O God! Gracious with Sītā, conqueror over demon Dūṣaṇa, killer of Rāvaṇa. O Hari! Hail Thee, hail Thee.

O God with dark beauty of the cloud, bearing the Mandarācala, gazing at Lakṣmī's moon-face. O Hari! Hail Thee, hail Thee.

We seek refuge at thy feet, be kind and do good to us. O God! O Hari! Hail Thee, hail Thee.

Śrī Jayadeva's sweet auspicious song gives happiness to the devotees. O God! O Hari! Hail Thee, hail Thee.

Śrīkamalāpatyaṣṭakam

(Eight verses to Kamalāpati)

BRAHMĀNANDA

O man! Chant the name of Kamalāpati lying on bed of serpent Śeṣa, charming like the dark blue cloud, lotus-eyed, whose mount is Garuḍa, holding conch-discus-missile-mace-lotus.

O man! Chant the name of Kamalāpati wearing yellow robe, graced with Lakṣmī on the left, has soft curls like black-bees.

Nothing there is in chanting, penance, fire-sacrifice and pilgrim places, scripture, disputation. O man! Chant only Kamalāpati.

Rare is human birth, desired even by gods. Know this and give up passion-sex. O man! Chant the name of Kamalāpati.

None will go with Thee—wife, son, brother, parents, nor friends; therefore, O man! Chant the name of Kamalāpati.

World, wealth, youth, all are transitory—realizing so, O man! Tarry not, chant the name of Kamalāpati.

The body is repository of many diseases, temporal, full of filth, with nine doors—knowing so Ȯ man! Chant the name of Kamalāpati.

He who is ever meditated upon by sages, prayed by Śiva, Brahmā, Indra and all Gods, removes the fear of birth, death, and old age. O man! Chant the name of Kamalāpati

He who reads these verses by Paramahaṃsa with concentration shall attain paradise.

Prātaḥ Smaraṇam

(Morning Prayer)

I meditate on Nārāyaṇa riding on Garuḍa, emancipator of Gajendra [King Elephant] from *graha* [crocodile], with lotus-stem in the navel, holding discus-missile, lotus-eyed for removing worldly fears.

The supreme refuge of brāhmaṇas studying the Vedas, taking us across hellish-world-ocean. I bow my head with heart and words at the lotus-feet of Supreme Man.

I chant the name of Him who, holding conch and discus-missile, removed the agony of Gajendra, granting fearlessness to the devotees, for burning sins all of my previous lives.

Sanskrit Eulogies

Hail Lord Vishnu who, again and again feeling the sumptuous breasts of Lakṣmī, seems to be searching for his lost heart.

Salutation to Lord Vishnu who like my old clothes, I know not, since how long and till when will last. He is ever constant and unique.

May the Mohinī-form of Lord Vishnu protect you whose infatuation made demons and sages say, "O Lady of Life! O dark-complexioned One, we see essence of the whole world in Thee. Your kind glance does not favour the less meritorious. But none is interested in the nectar elsewhere, for Thy glance is verily the nectar."

May Lord Vishnu protect you whose four hands, because of intense passion in the first union with the Daughter of Ocean, Lakṣmī, got entangled in her hair, breasts and chin. Then to untie the saree knot he wished to have two more hands.

Salutation to Lord Vishnu who is the cloud for Lakṣmī's breast-Sumeru-hill, Kāmadeva [Eros] for *gopīs* [milk-maids], and the black-bee for the hood of serpent Śeṣa, Lord's bed.

Hail the feet of Lord Vishnu which playfully tickles Lakṣmī's navel because of which, for a while, she seemed like Him with lotus-navel.

May the coral-red fingers with lusture of red lotus bud [of Lord Vishnu], give us prosperity, the fingers that write the sacred letters on Brahmā's forehead and paint Lakṣmī's breasts and cheeks with musk.

Salutation to Blue God who, sleeping on milk-ocean, appears as if there is a blue ocean above the white one.

Salutation to God Murārī [slayer of demon Mura] who, tasting the lip-nectar of Lakṣmī, seems to relax after Ocean-churning or making it a success.

When Lord Vishnu woke up from *yoganidrā* [sleep after the end of an Age], introducing gods to him, Garuḍa said, "Throw your kind glance on Brahmā seated on lotus, Wind God, here is Śiva and there are gods standing saluting Thee." Not finding His beloved Lakṣmī, worried Lord asked, "Where is she? Neither heard nor seen." Salutation to the Lord whose heart ever stays in the supreme beauty Lakṣmī.

Salutation to the Lord who creates, maintains, and destroyes Three Worlds. He is the bridge to cross the endless world-ocean.

"O Rādhā! Who told you the lie that I in passion embraced your friend in water? Why angry for nothing?" Hearing this from sleeping Vishnu sulking Lakṣmī slackened her hands holding His neck tightly. May her sulking do good to you.

May the chest of Madhusūdana [Vishnu], smeared with musk while embracing Lakṣmī and sweat caused by copulation, fulfil your wishes. The chest symbolizes the love of divine couple.

Salutation to the chest of Lord Vishnu with *Kaustubha* jewel [that came from Ocean-churning] with Lakṣmī's reflection, looking at which She seems to be in *viparīta ratī* [a copulatory posture in which woman rides on man].

O Lord of the World, Vishnu! Thy infinite beauty and happiness dispels the delusion of beings of Three Worlds and it has increased the infatuation of pretty women all the more.

May Lord Vishnu, master of Four Ages, protect all in every Age who uprooting the Mandāra hill spread it over Gokula like an umbrella, incapacitated strong enemy of gods Rāhu and bound Bali, covering the whole earth in three steps.

May the Lord of Three Worlds Vishnu fructify your desires who is considered to be Śiva by Shaivites, as Brahmā by Vedāntins, as the Buddha by Buddhists, as *kartā* by Naiyāyikas expert in giving proof, as arhat by Jainis, and as *karman* by Mīmāṃsakas.

O lotus-eyed God! Salutation to thy holy feet whereon all gods hum like black-bees, wherein exists the Ganges as *rasa* [essence] and who grants dharma, money, sensual enjoyment, and *mokṣa* [final deliverance].

Salutation to the dark chest of Lord Vishnu, slayer of demon Mura, smeared with saffron from the breasts of Lakṣmī and the *kaustubha* gem on it bright like the sun on blue sky.

Praise to the lotus-eyes of Lord Vishnu, closed by Lakṣmī's hands, seeming to manifest as the lotus from the navel to see the loins.

May God Mukunda [Vishnu], like blue lotus, bless you who like black-bees hover on the blooming-lotus-Lakṣmī in ocean of milk.

Hostility between moon and lotus is not proper, knowing so, to remove the hostility, the baby-god taking his lotus-feet to the moon-face is sucking the big toe. May this God sleeping on banyan leaf shower bliss on you.

The Nārada Purāṇa

...Then Lord Vishnu appeared before sage Uttaṅka. His auspicious limbs had the glow of dark flower of linseed, the eyes like blooming lotus, crown on the head, large earrings, necklace and armlets. On His chest was the *Kaustubha* jewel and *Śrīvatsa* mark. A gold sacred thread was gracing the left shoulder. The glowing *muktāmaṇi* [jewel] in the nose had enhanced the lusture of His dark auspicious limbs. Śrī Nārāyaṇa [Vishnu] wearing *pītāmbara* [yellow robe] was graced with a garland of wild-flowers. His feet were adorned with soft basil leaves. His aura was permeating all around. He was sporting tinkling waistband, ankle ornament, etc. His fluttering flag had the emblem of Garuḍa. [King of Birds, Vishnu's mount].

He who wants to cross the world-ocean should serve devotees of Lord Vishnu, for He removes sins all. Lord Govinda [Vishnu] liberates from the insurmountable world-ocean by worshipping His idol, remembrance, meditation or simply salutation. He who thinks His name while sleeping, eating, walking, speaking, salutation to such person again and again. Most fortunate is he who is lost in Lord's devotion because he attains *mokṣa*, rare even to yogins.

Only he who knows the genesis and dissolution of all beings, coming and going, *vidyā* [knowledge] and *avidyā* [ignorance] is worthy of being called *bhagavān*. Excluding ills worth renouncing, virtues like divine knowledge, strength, energy, majesty, prowess, authority, etc. are connotations of Bhāgavata. In *paramātman* [Over-Soul] reside all *bhūtas* [elements]. Therefore, he is called Vāsudeva.

Prapañcasāra Tantram

ŚAṄKARĀCĀRYA

Imagine a garden of trees of paradise laden with floral fragrance, humming black-bees and there meditate on Ramāpati [Vishnu] seated on Garuḍa placed on a red lotus. His complexion is red like blooming *gudahala* flower radiating lusture of numerous suns. He, eternal youth, is showering nectar of his charming beauty. He is kind to all. He carries conch, bow, pestle, noose, discus-missile, sword, club, and hook in His hands. His eyes are fixed on his consort Śrī's [Lakṣmī] face who in passion is embracing Him. Her peerless beauty is like molten gold. Happy, She is decked with all jewels and holds lotus. His lotus-eyes keen to drink the nectar of Her face in passion, His body is covered with sweat-pearl-drops. He with His consort is surrounded by smiling maids having big breasts, buttocks and heavy thighs. With folded hands and passionate eyes they are praying Him. Love-sick they are in amorous dalliance. So sexually charged are they that they open their mouth but no sound comes out. Their hair and dress are unsettled. In passion they have given up modesty. Their body agitated, their breasts heavy, they have lost mental equilibrium as though in sexual excitement they would fall down, but for the support of Vishnu's sweet glance. Worshipping Vishnu's feet with lotus-hands and wet ecstatic eyes they are speaking indistinctly, "O Lord, Master of World, take us in Your refuge."

Gautamīya Tantra

Lord Vishnu with lusture of hundred suns, molten gold, is accompanied by Lakṣmī and Vasumati on both sides, decked with jewellery and ornaments; He is wearing yellow clothes. He is carrying conch, lotus, club, and discus-missile in His hands. Salutation to Him.

Lord Vishnu with lusture of myriad suns carrying conch-mace-lotus-discus-missile is graced on both sides by Lakṣmī and Vasumati. I pray Lord, master of universe, sporting *indranīla* jewel, *aṅgada*, necklace, earrings, wearing yellow clothes and His chest is having the mark of *Śrīvatsa.* I pray Him.

Lord Jagannātha [Master of Universe] has the glow of coral, wearing crown, earrings, *keyūra* and *kaṅgana* [wrist ornament], His feet embellished with pearls and *nūpura* [ankle ornament with small bells]. He is wearing yellow clothes, seated on Garuḍa. Goddess Lakṣmī with lusture of molten gold is sitting on His left thigh. Beautified with all kinds of ornaments She is in all white. She charms Him ever with Her *līlā* [activities and spectacle]. The eyes ruddy, He is holding conch, discus-missile, mace, lotus, noose, hook, bow and arrows.

Lightning-brilliant Goddess Lakṣmī and moon-comely Vāsudeva [Vishnu] are united with mutual love. They are embellished with all kinds of ornaments. She is carrying in Her hands scripture, lotus, mirror and a jewelled pitcher and He holds lotus, club, conch and discus-missile. May the Divine Couple bestow on us peerless prosperity and grace.

I pray to the King of Birds ambrosial Garuḍa seated on lotus with mystic signs, wearing snake-ornaments, one hand granting boon and the other fearlessness. He is lotus-eyed, His face pierces the evil serpent, removes all poisons of the devotees and is the life-breath of all beings; His body is the three Vedas.

He who in the morning or during bath recites the twelve names of Garuḍa—Suparṇa, Vainateya, Nagari, Nāga-Bhīṣāṇa, Jitāntaka, Viṣāri, Ajeya, Viśvarūpin, Garutmān, Khaga-ṣreṣṭha, Tārkṣya, and Kāśyapa-nandana—is not affected by any poison. He cannot be bitten by any poisonous creature and remains unvanquished in battle. He who recites this hymn is liberated and his journey frutified.

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Lakṣmīnṛsiṃhapañcaratnam

ŚAṄKARĀCĀRYA

O Mind-bee! If false silver-looking energy is capable of turning into ornaments, it could provide Supreme Bliss; but it cannot. Why wander in the essenceless world-desert? Worship the lotus-feet of Lakṣmī-Nṛsiṃha.

O Mind-bee! If ye want to do good to thy master, the soul, worship ever Lord Narahari [Nṛsiṃha, half-man half-lion incarnation of Vishnu]. He is skilled in assuming the form of reflected image of lion and human. In vain you are wandering in world-desert. Worship the holy lotus-feet of Lakṣmī-Nṛsiṃha.

O Mind-bee! You have confused between the silk-cotton flower and lotus because of their appearance: Is there any fragrance or sweetness in it ? None. So why hovering over it ? Wander not in vain in world-desert. Worship the lotus-feet of Lakṣmī-Nṛsiṃha.

Indulgence in garland, sandal, women, etc. as source of pleasure? They, like fragrant creeper *gundra*, only cause pain after enjoyment. So, mind-bee! worship the lotus-feet of Lakṣmī-Nṛsiṃha.

I am telling you for your own good. Listen, if you want endless happiness! As on waking up dreams prove false, likewise reaching the lotus-feet of Lord removes world-illusion. So, O mind-bee! Worship the lotus-feet of Lakṣmī-Nṛsiṃha.

Śrīviṣṇubhujaṅgaprayātastotram

ŚAṄKARĀCĀRYA

Salutation to Brahman whom the Veda describes as pure form, embodiment of good, pure, without beginning and end, life of the entire world, form of light and bliss, time and place.

Salutation to Brahman seated on eight-letter [eight-petal] oṁkāra-form lotus, possessing energy of earth, etc, five elements, sun of all virtues, placed in the middle-half of fire-zone.

Salutation to Brahman who, like myriads of risen suns and moons is difficult to look at; neither cold nor hot, pure like gold, is ever happy and blissful.

Salutation to Brahman with pretty nostrils, brows, forehead, curly glossy hair, blooming-lotus-eyes and wearing bejewelled-flower-earrings.

Salutation to Brahman with cheeks beautified with earrings, *japā*-flower-red lips, winsome smile, wearing *mandāra* flower-garland on which hover black-bees and whose broad chest is graced by necklace with *kaustubha* jewel.

Salutation to Brahman wearing jewelled armlets and moving bracelets in His four hands, having shapely stomach, wearing yellow clothes, His lovely feet put the lotus to shame.

Salutation to Brahman who, seen by devotees controlling their senses meditate upon it, liberates them.

Salutation to Lord Vishnu, householder of Three Worlds gratified by His two wives—gold-glossy Lakṣmī and grass-green Dharaṇī [Earth].

Renouncing the body, wife, son, near and dear ones, friend, wealth, house, servants and all worldly possessions in great suffering and pain I will go far far away.

O Ocean of Mercy! Kind to the miserable! Old age like a demoness is devouring my fat, blood, flesh and strength while I live causing great suffering to me. Lord shouldst Thou still be indifferent to me?

Lord! I am at a loss because of short of breath caused by phlegm-obstruction, all joints creaking and terrorized by painful old age. Lord! be happy on me.

O Acyuta! Ananta! Govinda! Nārāyaṇa! Vishnu! Master! Hari! [different names of Vishnu]. Be kind on me whatever way in devotion I remember Thee.

O Murārī [Vishnu]! He who meditating on Thee recites this hymn devotedly renouncing all attachments by Thy grace will soon reach Thee.

Acyutāṣṭakam

ŚAṄKARĀCĀRYA

I mediate on Acyuta, Keśava, Satyabhāmāpati, Lakṣmīpati, Śrīdhara, worshipped by Rādhikā, abode of Lakṣmī, the most beautiful son of Devakī, Nandakumāra [all epithets of Vishnu or his incarnations].

Salutation to Him. Victorious, omnipotent, holding conch-discus-missile, great lover of Rukmiṇī, husband of Jānakī [Sītā], the very life of *gopīs* [milkmaids of Braja], most venerable, *ātmasvarūpa*, slayer of Kaṃsa, Muralīmanohara [beautiful flute-player].

O Krishna! Govinda! Rāma! Nārāyaṇa! Lakṣmīpati! Vāsudeva! Ajita! Śrīnidhi! Acyuta! Ananta! Mādhava! Adhokṣaja! Lord of Dvārakā! Rescuer of Draupadī [epithets of Vishnu or his incarnations]! Be kind on me.

May Śrī Rāma of the Raghu dynasty, graced by Goddess Sītā, making the Daṇḍakārṇya holy, attended by His brother Lakṣmaṇa and monkeys and worshipped by sage Agastya protect me.

May Bālagopāla [child Krishna] roaming on the Yamuna bank, slayer of demons Dhenuka, Aṣṭāsura, Keśin, Kaṃsa, Putanā and enemies of the Flute-player of Vṛindāvana ever protect me.

I pray to the lotus-eyed, ruddy feet, who wearing yellow robe and *vanamālā* [wild-flower garland] with brilliance of the lightning and body complexion of rain-bearing dark cloud, Lord Vishnu.

I pray to charming Śyāmasundara [Dark Beauty] who has curly hairs, wearing bejewelled crown, earrings, lustrous necklace, armlets, bracelets, *kiṅkiṇīkapāla* (an ornament).

He who recites this fruitful hymn of lovely metre with devotion daily attains love of the Lord, sustainer of the universe Śrīhari soon.

Haristuti

[Prayer to Hari]

ŚAṄKARĀCĀRYA

I pray to Him who runs the world, is eternal and primordial. I pray to Lord Vishnu whose glance destroys bondage and darkness of the world. I eulogize Lord Hari.

I pray to Lord Hari, destroyer of world-darkness, origin of the world, its spread, a place to experience sorrow and happiness.

I pray to Lord Vishnu, destroyer of world-darkness, omnipotent, repository of virtues, unmanifested.

I pray to Lord Vishnu from whom nothing is different, not even the salvation (*paramārtha*), being knowledge-form, is different from the visible, despite devoid of knower-knowledge is '*jña*' [knower], and destroyer of world-darkness.

I pray to Lord Vishnu, destroyer of world-darkness, known by the devotees through resoluteness, repeated exercise, meditation, asceticism and very subtle knowledge of the *acyuta*—substance imparted by scholars.

I pray to Lord Vishnu, destroyer of world-darkness, form of *tejas* whom pious souls know through life-breath control [*prāṇāyāma*], pronouncing the sacred syllable '*oṃ*', controlling the mind and lost in meditation on Him.

I pray to Lord Hari, destroyer of world-darkness, known to the realized souls who meditate on Him, placing Him in their heart and who is absolutely complete, subtle, beyond reasoning, eternal and accessible to the devotees.

I pray to Lord Hari, destroyer of world-darkness, whom the realized souls [*brahmajñānins*] have known to be infinite, unknowable, realizable in the heart, full of knowledge, knowledge-beacon in the soul, full of bliss attainable through feeling and is unique.

I pray to Lord Hari whom sages like Sanaka etc. through meditation had perceived as "Whatever Truth is worth knowing is only Me, Brahman."

I pray to Lord Hari whom the realized souls have known as "I am not whatever is knowable," thus renouncing worldly things, attaining self-enlightenment from the knowledge-bliss, have realized as "I am actually in that bliss, its form."

I pray to Lord Hari, destroyer of world-darkness, whom the devotees realize renouncing the entire variable visible world and considering different from it, the sky-hue visible the residue, renouncing the body.

I pray to Lord Hari, destroyer of world-darkness, whom the ardent devotees know as "omnipotent, nothing else exists than Him, omniscient and that which is unknown to all."

I pray to Lord Hari, destroyer of world-darkness, whom Brahman-realized souls have known, perceiving the whole world as their own soul, likewise knowing the unborn soul in every one, realize that "I am the Universal Soul."

I pray to Lord Hari, destroyer of world-darkness, whom the realized souls know as "He sees everywhere, smells, eats, touches, hears, knows, and is present as witness in every doer."

I pray to Lord Hari, destroyer of world-darkness, whom the wise seeing, hearing, knowing, enjoying, smelling know themselves, by virtue of being the being [*jīva*] in the body.

I pray to Lord Hari, destroyer of world-darkness, whom the wise, seeing concrete objects when awake, seeing illusion (*māyā*) in dream and in deep sleep feel pleasure; in all these states they seeing Him live in bliss in *turīyāvasthā* [the state of beyond three *guṇas*, properties—*sattva, rajas, tamas*].

I pray to Hari, destroyer of world-darkness, who despite being seer, pure, indestructible is One but because of different *guṇas*, like crystal jewel, is unique when seen in diverse shapes and as the world is scattered because of result of deeds.

I pray to Lord Hari, destroyer of world-darkness, whose Single Form, because of different intelligence, is imagined as Sun, Moon, Indra, Vāyu, Yajña, etc.

I pray to Lord Hari, destroyer of world-darkness, whom great sage Bhṛgu described to God Varuṇa as truth, knowledge, pure, infinite, different from the world, serene, occult, *niṣkala* [that can't be killed], bliss and unique."

I pray to Lord Hari, destroyer of world-darkness, whom sage Bhṛgu, taught by Brahmā, realized "I am Brahman," renouncing five *koṣas* [vestures] of *rasas* etc. and finally knew as objective *yujah*.

I pray to Lord Hari, destroyer of world-darkness, by whose energy, charged by and under whom, men act and by whose energy the soul become the doer and enjoyer of the world.

I pray to Lord Hari, destroyer of world-darkness, who creating the entire irrefutable world, thereafter spreading it in Himself, and the One who is both the forms of *sat* [truth, excellent] and *autyat*.

I pray to Lord Hari, destroyer of world-darkness, seeing whom the learned in their heart, through study of different religious and philosophical works, and in whom they have moved in.

I pray to Lord Hari, destroyer of world-darkness, ruler over all, who can be known in this world only through piety, meditation, devotion and tranquil mind, but without these can never; even after numerous lives.

I pray to Lord Hari, destroyer of world-darkness, who is described in the Veda as the all-permeating Brahman, of the same class who like the sea waves is not different from the visible world.

I pray to Lord Hari, destroyer of world-darkness, placed in the heart, attainable through unwavering devotion, realized only in mind, primeval whom the devotees, knowing to be indestructible realize, ''I am in Him,'' and thus know Him in the world.

I pray to Lord Hari, destroyer of world-darkness, who becoming the soul in all beings, ever enjoying things with the five senses, appearing different though being same, like water bodies the moon, likewise despite being separate in every body is One.

I pray to Lord Hari, destroyer of world-darkness, whom the wise contemplating on sage Vyāsa's words describe "I, the sum and substance (*tattva*) called *puruṣa*, AM in that."

I pray to Lord Hari, destroyer of world-darkness, whom yogins through their yoga gathering *jña puruṣa* in different bodies realize, knowing whom makes them instantly yogins. Thus merging in Him they are liberated from birth-death cycle.

I pray to Lord Hari, destroyer of world-darkness, who is perceived as "I am what it is, I alone AM" by establishing unity among opposites and accomplished by worship of Indra.

I pray to Lord Hari, destroyer of world-darkness, who is perceived as God through worship of Oneness of the soul, who "motivates the body from the inner-being and is the heat in Sun, I alone AM."

I pray to Lord Hari, destroyer of world-darkness, whose truth-energy is actually *buddhi* that enables one to sense external objects, but not known to the inner being.

I pray to Lord Hari, destroyer of world-darkness, who is known as "the God who alone is the knower, listener and *manatayitā* [thinker]" when asked "Who is the God present in the body? Who is known to be "the *jñānāṃśa* in the world?"

I pray to Lord Hari, destroyer of world-darkness, whose existence is proved by the Veda that says, "If He were not in the soul who would stimulate it, the bliss-form He inhales as life-breath and releases as flatus."

I pray to Lord Hari, destroyer of world-darkness, who is known by the seeker "I am life, speech-hearing, mind, intelligence, separate, and whole."

I pray to Lord Hari, destroyer of world-darkness, who is neither life nor body, not mind, not intelligence, not *ahankāra* [ego], nor even *dhī* [sense]; I AM what is *jñānāṃśa*, in the body.

I pray to Lord Hari, destroyer of world-darkness, who is described by Brahmā to his sons as "eternal, primeval, truth, unborn, constant, sovereign, the ultimate being and the absolute knowledge."

I pray to Lord Hari, destroyer of world-darkness, who is known by the seeker to exist in the enlightened part of the soul. The seeker realizes this after first renouncing concrete-abstract, then in *samādhi* he even renounces "the visible is not He, not."

I pray to Lord Hari, destroyer of world-darkness, who permeates the entire world, whose indestructibility is proved in concrete materials because being the knower is not different from knower, that is accessible but not perceivable.

I pray to Lord Hari, destroyer of world-darkness, without realizing whom the visible world seems true. But once one perceives "I am that" the soul perceives *jña*, all that proves to be untruth."

I pray to Lord Hari, destroyer of world-darkness, whom the seekers have known as *jña* after burning the self in the knowledge-fire, observing the eight-fold rules of yoga, as the yellow-colour alloy is purified into gold in fire.

I pray to Lord Hari, destroyer of world-darkness, in whom the devout seeker dissolves himself; He is primeval form of *vijñāna* (wisdom), light, repository of sun-moon-fire in the heart, laudable, lightning-bright living in the soul.

I pray to Lord Hari, destroyer of world-darkness, who uniting the soul with *svātman* [Self] is ever One when the seeker prays devoutly, "May the *puruṣa* in self nurture me Aṅgirasa."

Mohamugdara

[Mace of Infatuation]

ŚAṄKARĀCĀRYA

O Fool! Chant name of Hari, chant Hari!
In jaws of death *ḍukṛñ* grammar-rule won't help.

Fool! Give up gold-greed, purify heart,
Content with whatever ye have, be happy.

Tempt not by fleshy breasts, abdomen,
They mere flesh-fat, ponder over again again.

Life fickle, momentary like water drop on leaf.
Know this, world miserable-disease arrogance.

Family love so long ye earn but when old
And sick ye are, none pays ye heed.

Folks ask your welfare so long ye live
But once dead even wife scared of thee.

Childhood gone in game, youth in fleshly sweet
Old age many worries, ever did ye think of Him.

Who wife, who son? Strange is the world.
Ever did ye think who, whose are ye and
Whence have ye come?

In company virtuous non-company, in non-
company detachment, in detachment stasis,
And in stasis is liberation.

Youth gone, what of sex? Sans water, what pond?
Wealth lost, what family? Likewise once Truth
Realized, what is this world.

Pride not in wealth, folks and youth
Time destroys all in a moment.
Give up attachment all, illusion-*māyā*
Aim only to realize Brahman.

Day-night, morn-eve, winter-spring
Eternal is the wheel of Time, dies man.
Yet hope leaveth him not.

Why worry wife and wealth?
Isn't there your controller any?
In Three Worlds the only boat to
Ferry thee across world-ocean
Is company of the virtuous.

Fool in guises many—matted locks,
Shaven pate, ochre robe—sees not
Though seeing, for bread makes
Appearences many.

Limbs decayed, hair white, teeth gone,
Walking with help of stick.
Yet hope leaveth him not.

Fire in front, hot sun at back, with chin
Between thighs at night, living beneath tree,
Bringing alms in palm, yet escapes
He not from the snare of hope.

Ganges he may bathe in, observe rituals-fast
And may he give alms, yet without Knowledge,
Liberate he shall not in hundred lives.

Live he may in temple or under tree,
Sleep on floor, wear deer skin, yet
Without renouncing possessions all,
He shall never have bliss.

In yoga or indulgence, in company
Or all alone. He who has realized Brahman
Has bliss and bliss pure.

A little Gītā study, a drop of Ganga water
Even one worship of Lord Krishna
Make one not fear God of Death.

Many a birth and death, agony of the
Womb. O Lord! Liberate me please.

Made quilt of street-rags, trodden
Religious-merit path, "Neither am I,
Nor you, nor the world,"
Then why this hue and cry?

Give up dream-like world's hope,
Ponder unreal, Who ye are?

Who am I, Who parents?
Whence have I come?

One in you, me and all around,
One Vāsudeva; anger no use.
Be tolerant O Man.

Meet not nor quarrel enemy,
Friend, son and brother.
Should you attain Vishnu-state,
Be impartial to one and all.

Give up passion wrath greed
Attachment all, ponder over,
Who am I? Fools without
Self-realization suffer hell.

Read Gītā, chant Vishnu's
Many names, meditate on Him,
Seek virtuous company and
Give alms to the poor.

Fleshly indulgence gives delight,
But also gives disease.
Die we must, yet would sin.

Treat substance unsubstantial
Verily no happiness in it.
Wealthy scared of the son,
Such is the way of the world.

Meditate on Him, observe
Breath-control, restrain senses,
Ponder over mortal-immortal,
Because this determination great.

Unflinching guru-devotion liberates
Thee from world, restrain mind,
Senses and ye shall see Him in thy self.

Ṣaṭpadīstotram

[Six verses to Lord Vishnu]

ŚAṄKARĀCĀRYA

O Lord! Remove my insolence, repress desire, eliminate passion-mirage. Increase compassion for creatures, liberate from the world.

Homage to the lotus-feet of Śrī's husband Lord Vishnu from whose feet come the holy Ganges, whose fragrant feet are verily Saccidānanda [truth, consciousness, happiness] and He removes sorrow caused by birth and death.

O Lord! Despite no difference between Thee and me, I'm Thine, But Thou not mine, for wave and sea are one, Yet the wave can never be the sea.

He who had lifted the Govardhana, as Upendra, younger brother of Indra, perforator of hills, foe to Danuja dynasty. His realization will negate the fear of birth and death.

O Lord! In many incarnations Thou hast nurtured the world. Poor I terrified, protect me.

O Dāmodara! Repository of virtues! Handsome lotus-face Govinda! The Mandarācala-form to churn world-ocean! Remove my fear great.

O Nārāyaṇa! Ocean of mercy! I seek refuge in Thy lotus-feet. May the black-bee of the six verses ever stay in my lotus-face.

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